

sion did not prevent him from greeting the Devil with a burst of uproarious laughter, as of a satyrical gargoyle carved to make the sinner ridiculous in this world before he is damned in the next. So he was delighted when he provoked one of his audience into the exclamation, " Mary, a seditious fellow I " used the episode as comic relief in his next sermon,¹⁸ and then, suddenly serious, redoubled his denunciations of step-lords and rent-raisers. Had not the doom of the covetous been pronounced by Christ Himself ?

" You thoughte that I woulde not requyre
 The bloode of all suche at your hande,
 But be you sure, eternall fyre
 Is redy for eche hell fyrebrande.
 Both for the housynge and the lande
 That you have taken from the pore
 Ye shall in hell dwell evermore.²⁰

On the technicalities of the Tudor land question the authors of such outbursts spoke without authority, and, thanks to Mr. Leadam and Professor Gay, modern research has found no difficulty in correcting the perspective of their story. At once incurious and ill-informed as to the large impersonal causes which were hurrying forward the reorganization of agriculture on a commercial basis, what shocked them was not only the material misery of their age, but its repudiation of the principles by which alone, as it seemed, human society is distinguished from a pack of wolves* Their

enemy was not merely the Northumberland
or Herberts, but an idea, and they sprang to the
attack, less of spoliation or tyranny, than of a creed
which was the parent of both. That creed was that the
individual is absolute master of his own, and, within
the limits set by positive law, may exploit it with a
single eye to his pecuniary advantage, unrestrained by
any obligation to postpone his own profit to the well-
being of his neighbours, *or to* give account of his actions
to a higher